

**THE SAINT'S COMMUNION WITH GOD BY  
FAITH.  
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The life of Faith in Effectual Calling, Justification, Sanctification, Infirmities, in Graces, in Means, in Time Past, in Prosperity and Adversity, in Glorification, and to Die by Faith.

Wherein the life of Faith consists. It is in the communion the soul hath with God in Christ, and the soul's enjoying of Christ in his promises, both spiritual and temporal.

### **Faith in Effectual Calling.**

It is the soul's cleaving and depending upon Christ in His promise for pardon and life. "Faithful is he that calleth you, who also will do it." {1st Thessalonians. 5: 24} "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." {Philippians. 1: 6} "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." {2nd Timothy. 1: 9} "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus." {1st Peter. 5: 10}

### **Life of Faith in Justification.**

The Lord having spoken peace to the soul, that Jesus Christ hath fully satisfied for all his sins, so as they are all done away, and shall be remembered no more, Isaiah. 53: 5-6, Jeremiah. 31: 34, &c., and that as the soul is happy, so it enjoys the comfort of it, and is filled with joy and peace in believing, and now the soul lives a life of comfort, cheerfulness and holiness, 1st Peter. 2: 24, Romans. 5: 1, so that no sin, nor Satan, {and if corruption increase, and God hides himself, or seems an enemy,} not anything can cause this soul to let go the Lord, and cast away its confidence, "though he slay me," saith Job, "yet will I trust in him." {Job 13: 15} Romans. 8: 38-39, Isaiah. 54: 7-8. Some hold the act of faith is that which God accepts to Justification, but this is a mistake, because it makes Christ inferior to faith, and in ascribing such an honour to

faith, they dishonor Christ, for although they do not exclude Christ wholly, yet in the act of Justification, it gives all to faith. They say, as the act of Adam's sin condemned him, so our act of faith justifies us. Adam's sin was enough to condemn him and us, but our faith cannot save others, nor ourselves. They reply, that we are justified by faith.

Answer: Christ is called faith. "Before faith came," Galatians. 3: 23, which must be understood of Christ. We are justified before God in his sight only by Christ. "Being justified freely by his grace through the redemption that is in Christ Jesus." {Romans. 3: 24} "My righteous servant {Christ} shall justify many." {1st Samuel. 53: 11} We are not justified before God by faith which is in us, but by Christ, by his blood; justified by his blood alone. "Much more then, being now justified by his blood, we shall be saved from wrath through him." {Romans. 5: 9} That which saves us is the blood of Christ; Jesus Christ hath loved us, and washed us from our sins in his blood. Revelation. 1: 5. Also we are said to be justified by faith, because it is the instrument whereby we apprehend and apply Christ our Righteousness; by faith we know our selves to be justified. Romans. 5: 1. Though faith be a grace of God, yet as it is an act, it is a work, and to be justified by it, is to be justified by a work of our own; for with the heart {man} believes. Romans. 10: 9-10. That which justifies us, must be perfect, and so it is no act of ours; for all our righteousness are as filthy rags, &c., Isaiah. 64: 6, not of works, lest any man should boast. Ephesians. 2: 9.

But these object, that before we had faith, it seems, we were not in Christ, or in him and not justified; for we were in him before the world was, Ephesians. 1: 4, and that at one time God should be angry with us, {as he is with all unjustified persons who are out of Christ, Hebrews. 12: 29, for the LORD hates all the workers of iniquity, Psalm. 5: 5,} and that our believing should make him to be at peace with us; but this is to make God changeable like man, which is contrary to the Word; for with him is no variableness. {James. 1: 17} "I am the Lord, I change not." {Malachi. 3: 6} Nothing can be charged upon God's elect, Romans. 8: 33, therefore they are justified, the LORD reconciling them unto himself, not imputing their trespasses unto them, 2nd Corinthians. 5: 19; yea, before faith, and apart from faith. Those who have no sin upon them are justified, but Christ hath taken away all the sins of the Elect, John. 1: 29, Romans. 3: 24, 1st Peter. 2: 24, Romans. 5: 17-19, "and thou shalt call his name JESUS; for he shall save his people from their sins," Matthew. 1: 21, and this was accomplished when he laid down his life for the sheep, John. 10: 15, not when they believe. And to say, we are not justified before God

until we believe, is to say Jesus Christ hath not justified us, which is contrary to the Scriptures, which saith that Christ “hath made us accepted in the beloved,” and that “we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” Ephesians. 1: 7-8. “Much more then, being now justified by his blood, we shall be saved from wrath through him.” {Romans. 5: 9} Jesus Christ hath loved us, and washed us from our sins in his own blood. {Revelation. 1: 5} “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” Romans. 5: 10. “For by one offering he hath perfected forever them that are sanctified,” Hebrews. 10: 14, a full satisfaction has been made, and in this God is well pleased before we believe. “And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.” {Matthew. 3: 17} “He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.” {1st Samuel. 53: 11}

Also to say that we are not justified before God, or in His sight, until we believe, is to say that we must add our work to Christ, to make up our justification before God, and if it be so, then we in part save ourselves; and if we do join with Christ in this work, why may we not join with him in the glory of it? For that may be esteemed one of the greatest parts of our justification, without which we cannot be justified. But this derogates from Christ, and all such tenets we are to hate with execration. For, saith Christ, “I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.” {1st Samuel. 63: 3} We rather say, “if we believe not, yet he abideth faithful; he cannot deny himself.” {2nd Timothy. 2: 13}

What the Lord Jesus Christ hath done for us, is perfect, and is by God imputed to us, so as it is really ours, though it be inherent in another, and by believing it, we know it to be ours. Romans. 4: 24.

First, not any shall be saved by Christ, but those who were predestinated in him, according to God's eternal purpose, Ephesians. 1: 4-5, 3: 11, and that there was not any foreseen faith or works in any kind why he chose these rather than others; the will of God was the cause one was chosen and not another; all was according to the good pleasure of His will, to the praise and glory of his grace. Ephesians. 1: 5-6. “What then? Are we better than they? No, in no wise,” &c., Romans. 3: 9, it was from His great love “wherewith He

loved us.” Ephesians. 2: 4. This love of God was the cause of God's sending Christ, John. 3: 16, and the chief cause of man's election and salvation. 1st John. 4: 10, Ephesians. 1: 4, John. 17: 23. And that it is impossible for this great love to decrease or increase, because it is infinite, Isaiah. 45: 17, Psalm. 103: 17, God being perfect and infinite, Isaiah. 40: 28, knowing and understanding all things that ever were, are, or shall be at once; his purpose being infinite and everlasting, in and of himself. So one pure act of Grace, therefore when we were chosen in Christ, we were justified and complete in Christ, God looking upon the Elect to be in Christ before the world was, Ephesians. 1: 4, and so the LORD ever looks upon the Elect; inasmuch that they ever appear to Him perfect and righteous as Christ; for they are one, and are in Him. “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” {1st Corinthians. 1: 30} You are in Christ Jesus, and ever shall be in him, being justified freely by his grace in his sight. Romans. 3: 24. God properly was never wroth with Christ, nor the elect, {as subsisting in Christ,} and therefore Christ could not suffer God's wrath, Hebrews. 2: 9; so that in respect of their justification, God sees no sin in any of the Elect, even before their calling and after. And as it is God's will, so it should be ours, to set His glory above our salvation, “that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.” {Ephesians. 2: 7}

Secondly, in time the Elect did break a holy and just Law, and so lay under the curse and wrath thereof, which was death. Romans. 3: 23. Christ in our nature, and for our persons suffered death, Hebrews. 2: 9, {the penalty,} to free all the Elect, so that they are now actually justified by the Justice of God, “that he might be just, and the justifier of him which believeth in Jesus.” Romans. 3: 26. If God should have justified us, without this propitiation, after he had made this Law, and we breaking it, he could not have been just, but having received this propitiation at the hands of a Surety, Hebrews. 7: 22, he could not be just, if he did not justify all the Elect. “Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from ancient time? Who hath told it from that time? Have not I the LORD? And there is no God else beside me; a just God and a Saviour; there is none beside me.” {1st Samuel. 45: 21} “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation.” {Zechariah. 9: 9}

Thirdly, the soul by faith doth apprehend and apply Christ, and what he hath done, to be for him, by which it knows itself to be justified in the sight of God,

and in the Word, and in his own conscience. Whence flows joy and peace in believing, Romans. 5: 1, because all that believe are justified, Acts 13: 39, “and as many as were ordained to eternal life believed,” Acts 13: 48, so that by believing, I know that I am ordained to eternal life, because God's word saith so, and that we are justified in his sight without the deeds of the Law, Romans. 3: 20,28, viz., by faith we apprehend ourselves to be freely and fully justified by Christ, without any works of our own, Galatians. 2: 16, without any addition of inherent goodness in us, &c.

Fourthly, by our works in our outward subjection to Christ, to his word, we declare to men {as far as they can judge} that we by grace, are in possession of “the faith of God's elect, and the acknowledging of the truth which is after godliness.” Titus. 1: 1. Thou, O Lord, knows the hearts of all men; but faith without works is dead to men, and buried also, James. 2: 18, 20, for if there be no works, they can see nothing of it; “show me thy faith by thy works;” we see then how by works a man is justified in the sight of men. James. 2: 24.

In the first place we are justified in respect of the knowledge and purpose of God in his sight. Secondly, we are actually and virtually justified in Justice by the blood of Christ, which paid the debt; now the full price, the full debt being paid, is it justice in law by God or man, to require it again? Surely no! Thirdly, by faith we are justified in our Consciences, by the Holy Spirit's manifestation and application of Christ's righteousness unto us. And lastly, we are justified before men, or unto men, by such good works which bear testimony to our union to Christ.

Objection: If indeed it be so, that men are loved of God, &c., before they repent and believe, then men may live as they list, &c.

Answer: We are to own and confess the truth, and not what men of corrupt minds, and base spirits, will say, and will do; the Apostle saith, “if any man sin, we have an advocate with the Father, Jesus Christ the righteous,” 1st John. 2: 1, but what if one say, it seems the Apostle encourages men to sin, to tell them there is an Advocate, who is always heard. And the Apostle saith, “where sin hath abounded, grace did abound much more.” Romans. 5: 20. By the Apostle's answer, {for it appears some did say, they might continue in sin that grace might abound,} “what shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein,” Romans. 6: 1-2; but this is an old cavil and slander cast upon those that teach the truth, as the Apostle saith it was then in his days, “we be

slanderosly reported, and as some affirm that we say, let us do evil, that good may come, whose damnation is just.” Romans. 3: 8. Their exception is against the truth of God, and therefore we leave them to God to answer and satisfy them; and though all the Elect are freed from the curse of the Law, yet we establish the Law, Romans. 3: 31, as we receive the Law from the hand of Jesus Christ to be a rule for us to walk by; and herein is our Father glorified, that we bring forth much fruit, John. 15: 8; and the Saints enjoy sweet privileges by walking close with God, 1st Peter. 4: 14, for “whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God.” {Psalm. 50: 23} God sheds his love into the hearts of his children {in his time and measure} which love so constrains them that they cannot choose but love God again for his great love, Romans. 5: 5, 2nd Corinthians. 5: 14, which love as it is apprehended by them, so it constrains them to obey him; and there is no faith true, but that which works by love, Galatians. 5: 6, and to all that love God, his commandments are not grievous, John. 14: 15, 1st John. 5: 1, 3, and God hath chosen us that we should be holy and without blame before him in love. Ephesians. 1: 4. “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” {Ephesians. 2: 10} But this doctrine hath ever been slandered and opposed by Papists, Arminians, and such as they are; but let those that can see, judge whose lives are most according to the Word, they that hold with it or against it.

### **The Life of Faith in Sanctification.**

This consists in two branches. The first, is the souls cleaving to God in Christ our Sanctification, which is for my pardon, and peace, and assurance of glory. “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” {1st Corinthians. 1: 30} The second, is the soul's cleaving to Christ in his promises, to transform my nature, cleanse and renew my heart and life, and to work all our works for us, and be a quickening Spirit in us. 1st Corinthians. 15: 45. “He will subdue our iniquities.” {Micah. 7: 19} “And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.” {Deuteronomy. 30: 6} “For sin shall not have dominion over you; for ye are not under the law, but under grace.” {Romans. 6: 14} “A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and

cause you to walk in my statutes, and ye shall keep my judgments, and do them.” {Ezekiel. 36: 26-27} This was Christ's prayer, “sanctify them through thy truth; thy word is truth,” and, “for their sakes I sanctify myself, that they also might be sanctified through the truth.” John. 17: 17-19. There is much unevenness in us, it should be a great grief unto us, that we cannot honour God no more in our conversation, and that our spirits are so much estranged from him as they are, and unto holy and divine things, which should be familiar, and more delightful unto us. All that belong to the LORD have received great love from him, which should greatly engage their hearts, to walk as becomes saints, in a holy course and conversation, according to the Word of God, every day, and all the day long to enjoy God, and obey him according to his word.

### **The Life of Faith in Infirmities.**

Now, regarding our infirmities, it should be noted that an infirmity is such a weakness, as when the heart is upright, yet by reason of some impediment it cannot do the good it would, and doth the evil it would not. Infirmities are the imperfections of good actions. There is an infirmity which arises from some impediment which a man would fain remove but cannot. There is an infirmity that arises for want of growth in grace. A sin of infirmity is always with grief and sorrow, and where there is no grief for it, it is no infirmity. It is a sin of infirmity in him who desires to be informed of it, and to be reprov'd for it, and to know how to leave it, when he is ashamed of it, and will not plead for it, but complain to God against it, and is grieved and humbled for it, and uses means against it. There is no child of God that is wholly free from infirmities, therefore every believer is to live by faith in all their infirmities.

This consists in two things. First, it is the soul cleaving to God in Christ that he will be to us according unto his promise, a God of love and mercy unto us forever, notwithstanding all our omissions and commissions, excesses and defects. Secondly, and that he will supply all our wants for soul or body, as if we had never sinned, according to his Covenant with Jesus Christ, and us in him, that it shall stand fast forever with him. Psalm..89: 28-35.

For the first, “if any man sin, we have an advocate with the Father, Jesus Christ the righteous,” 1st John. 2: 1, “who forgiveth all thine iniquities,” Psalm..103: 3, and those whom he loves, he loves unto the end, for “having loved his own which were in the world, he loved them unto the end.” John. 13: 1. “I am the Lord, I change not.” Malachi. 3: 6. “Jesus Christ, the same, yesterday, and



today, and forever.” Hebrews. 13: 8. “I will make an everlasting covenant with you, even the sure mercies of David.” {1st Samuel. 55: 3} Which is confirmed by two immutable things, Oath and Covenant, &c., that we might have strong Consolation, Hebrews. 6: 17-18, through the blood of the everlasting Covenant. Hebrews. 13: 20. “My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David.” {Psalm..89: 28-35} “But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey...but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made them a molten calf, and said, this is thy God that brought thee up out of Egypt, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the wilderness; the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go. Thou gavest also thy good spirit to instruct them, and witheldest not thy manna from their mouth, and gavest them water for their thirst.” {Nehemiah. 9: 16-20} In our greatest falls, when the soul is subject to doubt of pardon, consider that our God will abundantly pardon, &c., Isaiah. 55: 7, “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins,” Isaiah. 43: 25, “I that speak in righteousness, mighty to save.” {1st Samuel. 63: 1} “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” {1st Samuel. 43: 25} “Let Israel hope in the LORD; for with the LORD there is mercy, and with him is plenteous redemption.” {Psalm..130: 7} “I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee.” {1st Samuel. 44: 22} “For he knoweth our frame; he remembereth that we are dust.” {Psalm..103: 14} “If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.” {Psalm..130: 3-4} “But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.” {Psalm..103: 17} “For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.” {Psalm..86: 5} “He hath not dealt with us after our

sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us.” {Psalm.. 103: 10-12} “But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.” {1st Samuel. 53: 5} God hath in wisdom and love left sin in his, to keep us humble in the sense of sin, and that we may know what we are, and our strength, that we might plead the Spirit to work efficaciously, in separating us from all evil, and granting faith, faith for pardon, wisdom, watchfulness, self-denial, &c., which we could not do, if we had no sin, and that we might long to be in heaven, where we shall enjoy a full freedom from all sin; and that we might love and praise Christ more, seeing we stand in such need of him to pardon and heal us, and that we might daily depend upon Christ against sin, and live upon the fullness of Christ, which we should have no need in this kind, if we did not sin, and that we might not scorn nor insult over any, and that God's power may appear in preserving a little grace in a soul so full of sin; and also the power of his grace in subduing so many and so strong sins, and that we might admire that rich grace, that can love such as we are, and pardon our so many and great sins.

The use of this is, if it be so, first, expect not full freedom of sin here, as some dream; secondly, do not sin that grace may abound, God forbid, Romans. 6: 1-8, but in obedience to God, and love to him, use all means against it; all thy days strive against it in the strength of Christ, the love of Christ will teach thee, and cause thee to do so. Thirdly, be not over-pressed and sunk under sin, but live by faith in all infirmities; say as Paul, "I glory in my infirmities," not as they are sins, but because by them God's power and goodness is the more seen, in pardoning, cleansing, healing and fortifying the heart and mind of the believer against sin. "And he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." {11st Corinthians. 12: 9} "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." {Romans. 5: 20-21 }

What if I should say that all those who belong to the LORD are the more happy they were sinners, else how could they have been capable of mercy, and heaven, and union with Christ, &c., if there were not evil, it would not be known what is good; justice and mercy had not been known, therefore how

could God be known? The Lord's infinite wisdom in drawing good out of evil, nor his infinite love in sending Christ to die, could not have been known, and man could not come to that full happiness in Christ, if there had not been sin. Sin should not hinder our faith; it is hard to believe the pardon of seventy seven sins in a day, Matthew. 18: 22, yet faith is able to believe it, and also to keep a penitent sinner from being excessively perplexed in his spirits with any sin or trouble, so as to hinder the soul from rejoicing in God all the day long; faith looks to Jesus Christ, his blood, intercession and obedience, who hath paid all our debts, 1st John. 2: 1, for now we are not under the Law, but under Grace. Romans. 6: 15. "For the law was given by Moses, but grace and truth came by Jesus Christ." {John. 1: 17} So that the weakest believer may say in the midst of all, my imperfections have as much of the love of God, and union with Christ, acceptance, reconciliation, full and perfect righteousness in Christ, to cover all my defects, as the best saint ever had, and my state shall be as happy as any of theirs, and were it not for Christ, all their holiness could not help them, and they might cry they are unprofitable in all, and had also perished in their sins. Can a man be profitable to God? Surely not! "Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous, or is it gain to him, that thou makest thy ways perfect?" {Job 22: 2-3} What shall hinder me of having as much happiness and glory in heaven, as the best Saint? Oh, who can express the sweetness that is in this doctrine of free grace to a humbled soul, and it is wonderful sweet, and it is a strong tie to God in all holiness. I know men of base spirits, unbelievers will catch at what I say, but if they do, who can help it? The children must have bread, and if such dogs will snatch it, to their peril be it; as for you who love sin, so as you are not willing to part with your sins, that you desire to make Leagues and Covenants with sinners, hell, and death, and the devil, you take encouragement to sin, because God is rich in grace, &c. Oh consider, if you have hearts, you are those who turn the grace of God into wantonness, you are still in your sins, you are the dogs, touch it not, it is not for you. Christ saith, Matthew. 15: 26, it is not meet to cast the children's bread to dogs. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." {Matthew. 7: 6}

A child of God is described by a desire to fear the Name of the LORD, Nehemiah. 1: 11, and a heart that "crieth out for the living God." {Psalm..84: 2} "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" {Psalm..42: 1-2} "Yea, in the way of thy judgments, O

LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.” {1st Samuel. 26: 8} "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." {Matthew. 5: 6} 1. Those that live the life of faith in Christ, though oft in infirmity and weakness, eye Christ's sanctification, and enjoy comfort therein. 2. There is a beautiful harmony between that soul, and the commandments of the Lord. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." {John. 15: 10} "Speak Lord, for thy servant heareth." {1st Samuel .3: 10} 3. A child of God is not offended at Christ, or at anything he requires, "blessed is he that is not offended in me," Matthew. 11: 6, "for this is the love of God, that we keep his commandments; and his commandments are not grievous." 1st John. 5: 3. 4. Such a one looks at the word of God for his rule, and his desire is entirely to be governed and controlled thereby; he will trust God, and rely upon his word. "My soul breaketh for the longing that it hath unto thy judgments at all times." {Psalm..119: 20} 5. He eyes Christ's strength in his promise for help, and by faith makes it his own. "Surely, shall one say, in the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed." {1st Samuel. 45: 24} 6. He will with courage encounter against whatever opposes God, and contend earnestly for the faith once given to the Saints. Jude 3. 7. He is sensible of good and evil, and lays to heart his own sins, and is troubled and mournful on account of sin in general, and sin in others. Acts 20: 31. "And he said, I have been very jealous for the LORD God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." {1st Kings. 19: 10} "My zeal hath consumed me, because mine enemies have forgotten thy words." {Psalm..119: 139} 8. No sin he commits doth so discourage him, and sink him, but he can joy and rejoice in Christ; his joy and sorrow is not legal, but evangelical and spiritual, and therefore {such sorrow and joy} may be in one saint both at one and the same time.

The second branch of this life of faith in infirmities, it is to live upon Christ in his promise, to help us against all our infirmities, upon such places as these; for if thou be in deadness of heart, consider, "behold my servant shall sing for joy of heart," Isaiah. 65: 14, "in thy name shall they rejoice all the day." Psalm..89: 16. In dumbness, consider that "the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." {1st Samuel. 35: 6-7} This is that "river, the

streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.” {Psalm..46: 4} In forgetfulness, the Spirit shall bring all things into your remembrance, “the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” {John. 14: 26}

When thou art in fear of want, consider that there is no want to them that fear him; therefore “taste and see that the LORD is good; blessed is the man that trusteth in him. O fear the LORD, ye his saints; for there is no want to them that fear him. The young lions do lack, and suffer hunger; but they that seek the LORD shall not want any good thing.” {Psalm..34: 8-10} “Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.” {Psalm..37: 3} “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” {Matthew. 6: 33} “Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, what shall we eat? Or, what shall we drink? Or, wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.” {Matthew. 6: 25-32} “Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.” {Philippians. 4: 6} “Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee.” {Hebrews. 13: 5} In thy ignorance, consider that we have such a High Priest “as can have compassion on the ignorant,” Hebrews. 5: 2, if we lack wisdom let us “ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given.” {James. 1: 5} Having fallen into passion, to keep thee from sinking under it, consider what the Apostles said, “we are also men of like passions with you,” Acts 14: 15; and so “Elias was a man subject to the like passions as we are,” &c., James. 5: 17; and so of all other infirmities, “who

forgiveth all thine iniquities; who healeth all thy diseases,” &c., if we did live in Christ by faith more, our infirmities would not be so devastating to our spirits. For a supply of all wants, “my God shall supply all your need according to his riches in glory by Christ Jesus.” {Philippians. 4: 19} Christ is able, and will supply all our wants.

### **The Life of Faith for Graces, and in the Exercise of them.**

To believe, “I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.” {Zephaniah. 3: 12} “Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent.” {John. 6: 29} “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” {John. 17: 3} To increase in faith, “we are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly.” {1st Thessalonians. 1: 3} “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” {1st Peter. 3: 18} To live by faith, “the just {or justified,} shall live by faith.” {Romans. 1: 17} To continue in the faith, “if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard.” {Colossians. 1: 23} “Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” {1st Peter. 1: 5} In exercise of faith, “thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.” {1st Samuel. 26: 3} “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” {John. 7: 38} “As for God, his way is perfect; the word of the LORD is tried; he is a buckler to all those that trust in him.” {Psalm..18: 30} “He that trusteth in the LORD, mercy shall compass him about.” {Psalm..32: 10}

To know God, “I will make known my words unto you,” Proverbs. 1: 23, “but this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more.” {Jeremiah. 31: 33-34} To love God, “and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.” {Deuteronomy. 6: 5} “And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God

with all thine heart, and with all thy soul, that thou mayest live.” {Deuteronomy. 30: 6} “And we have known and believed the love that God hath to us. God is love;

and he that dwelleth in love dwelleth in God, and God in him.” {1 John. 4: 16} In loving God, “he that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him...if a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.” {John. 14: 21-23} To seek God, “that they should seek the Lord,” Acts 17: 27, for “blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the LORD.” {Proverbs. 8: 34-35} “Seek ye the LORD while he may be found, call ye upon him while he is near.” {1st Samuel. 55: 6} In seeking God, “blessed are they that keep his testimonies, and that seek him with the whole heart.” {Psalm..119: 2} “And they that know thy name will put their trust in thee; for thou, LORD, hast not forsaken them that seek thee.” {Psalm..9: 10} “Your heart shall live that seek God,” Psalm..69: 32, for “the meek shall eat and be satisfied; they shall praise the LORD that seek him.” {Psalm..22: 26} “They that seek the LORD shall not want any good thing.” {Psalm..34: 10}

To fear God, “and I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.” {Jeremiah. 32: 39-40} “Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.” {Hos.3: 5} In fearing God, “the LORD taketh pleasure in them that fear him, in those that hope in his mercy.” {Psalm..147: 11} “What man is he that feareth the LORD? Him shall he teach in the way that he shall choose.” {Psalm..25: 12} “O fear the LORD, ye his saints; for there is no want to them that fear him.” {Psalm..34: 9} “He will bless them that fear the LORD, both small and great.” {Psalm..115: 13}

To hope in God, in hoping in God, “the LORD taketh pleasure in those that hope in his mercy,” Psalm..147: 11, “we are saved by hope,” Romans. 8: 24, “happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God,” Psalm..146: 5, “be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.” {Psalm..31: 24} To wait on God,

“wait on the LORD; be of good courage, and he shall strengthen thine heart; wait, I say, on the LORD,” Psalm..27: 14, “thou shalt know that I am the LORD; for they shall not be ashamed that wait for me,” Isaiah. 49: 23, “and therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the LORD is a God of judgment; blessed are all they that wait for him,” Isaiah. 30: 18, “as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him,” 1st Corinthians. 2: 9, “for him that waiteth for him.” {1st Samuel. 64: 4}

To delight and rejoice in God, “blessed is the people that know the joyful sound; they shall walk, O LORD, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted,” Psalm..89: 15-16, “thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel,” Isaiah. 41: 16, “but there the glorious LORD will be unto us a place of broad rivers and streams.” {Psalm..33: 21} To praise God, “the living, the living, he shall praise thee, as I do this day,” Isaiah. 38: 19, “whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God,” Psalm..50: 23, “because thy lovingkindness is better than life, my lips shall praise thee. Thus will I bless thee while I live; I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips.” {Psalm..63: 3-5}

To enjoy peace with God, “or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.” {1st Samuel. 27: 5} To love the Saints, “and this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment,” 1st John. 3: 23, “let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God,” 1st John. 4: 7, “a new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” {John. 13: 34-35} To love enemies, “but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven,” Matthew. 5: 44-45, “love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil.” {Luke. 6: 35} To judge ourselves, “then shall ye remember your own evil



ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations,” Ezekiel. 36: 31, “that thou mayest remember, and be confounded, and never open thy mouth anymore because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD,” Ezekiel. 16: 63, “for if we would judge ourselves, we should not be judged.” {1st Corinthians. 11: 31} To mourn for sinning against God, “I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn,” Zechariah. 12: 10, “ye shall be sorrowful, but your sorrow shall be turned into joy,” John. 16: 20, for “blessed are they that mourn; for they shall be comforted.” {Matthew. 5: 4} In poverty of spirit, “to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word,” Isaiah. 66: 2, “for thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones,” Isaiah. 57: 15, for “blessed are the poor in spirit; for theirs is the kingdom of heaven.” {Matthew. 5: 3} In desires after Christ, &c., “ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price,” Isaiah. 55: 1, “if any man thirst, let him come unto me, and drink,” John. 7: 37, “I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely,” Revelation. 21: 6, “blessed are they which do hunger and thirst after righteousness; for they shall be filled,” Matthew. 5: 6, “a bruised reed shall he not break, and the smoking flax shall he not quench,” Isaiah. 42: 3, “delight thyself also in the LORD; and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.” {Psalm..37: 4-5}

To be meek, seek meekness, “the meek will he guide in judgment; and the meek will he teach his way,” Psalm..25: 9, “for the LORD taketh pleasure in his people; he will beautify the meek with salvation,” Psalm..149: 4, “the Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” {1st Samuel. 61: 1} To be sincere, “behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom,” Psalm..51: 6, “but the LORD said unto Samuel, Look

not on his countenance, or on the height of his stature; because I have refused him; for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart," I Sam.16: 7, "but this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people," Jeremiah. 31: 33, "who hath put wisdom in the inward parts; or who hath given understanding to the heart," Job 38: 36, "blessed are the pure in heart; for they shall see God." {Matthew. 5: 8} To confess our sins, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1st John. 1: 9, "wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom." {Psalm..51: 2-6} To forgive others, "if ye do not forgive, neither will your Father which is in heaven forgive your trespasses," Mark. 11: 26, "for if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Matthew. 6: 14-15, "and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." {Ephesians. 4: 32} To be a peacemaker, "blessed are the peacemakers; for they shall be called the children of God," Matthew. 5: 9, "if it be possible, as much as lieth in you, live peaceably with all men." {Romans. 12: 18} To devise good, "do they not err that devise evil; but mercy and truth shall be to them that devise good," Proverbs. 14: 22, "but the LORD said to David my father, forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart," 2nd Chronicles. 6: 8, "but the liberal deviseth liberal things; and by liberal things shall he stand." {1st Samuel. 32: 8}

To self-denial, "then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me." {Matthew. 16: 24} To watch, "therefore let us not sleep, as do others; but let us watch and be sober," 1st Thessalonians. 5: 6, "behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame," Revelation. 16: 15, "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." {1st Peter. 5: 8} To be patient, "be patient therefore, brethren, unto the

coming of the Lord,” James. 5: 7, "and so, after he had patiently endured, he obtained the promise,” Hebrews. 6: 15, "the LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD.” {Lamentations. 3: 25-26} To be contented, "let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee.” {Hebrews. 13: 5} To resist the Devil, "neither give place to the devil,” Ephesians. 4: 27, "submit yourselves therefore to God. Resist the devil, and he will flee from you.” {James. 4: 7} To resist sin, "for sin shall not have dominion over you; for ye are not under the law, but under grace,” Romans. 6: 14, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” {Titus. 2: 14} Not to be afraid of the world, "these things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world,” John. 16: 33, "ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world.” {1st John. 4: 4} To subdue the flesh, "for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.” {Romans. 8: 13} To be merciful, "blessed are the merciful; for they shall obtain mercy,” Matthew. 5: 7, "he hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.” {Micah. 6: 8} To give to the poor, "is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the LORD shall be thy reward,” Isaiah. 58: 7-8, "cast thy bread upon the waters; for thou shalt find it after many days.” Ecclesiastes. 11: 1. See that you abound in this grace also. "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.” {Proverbs. 22: 9} He that gives to the poor shall not lack. To give cheerfully, "but this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.” {1st Corinthians. 9: 6-7} To give bountifully, for he that sows bountifully, shall reap bountifully, and "the liberal soul shall be made fat; and he that watereth shall be watered also himself,” Proverbs. 11: 25, "and whosoever shall give to drink unto one of these little ones {because he belongs to Christ} a cup of cold water

only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.” {Matthew. 10: 42}

### **The Life of Faith in the Use of Ordinances.**

It is the soul's cleaving to God in Christ for a blessing upon his Ordinances, or the means he hath appointed, that we may receive strength from them, and profit by them. “The way of the LORD is strength to the upright,” Proverbs. 10: 29, “thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.” {1st Samuel. 48: 17} Faith believes God will bless his own ordinances, seeing he hath appointed them all to this end, therefore all must needs be effectual. So it is the duty of a believer to use all constantly, closely, wisely; despise not them, because they seem weak and silly to flesh and blood; know by their use {under God} a holy life is preserved, and observe how thou thrives by them. Use all, if by any means thy wants may be supplied; and honour not any of them, as to exclude or sleight another. Some there be that are guilty herein, as men only praise that which themselves like. But oh, you sons and daughters of God, love you and use you all God's ordinances, for they are all for his glory, and thy good; let not any of them be a stranger to thee, the neglect of one may hinder the fruit of another; the command is to all that belong to Christ to use all, and if we be weak in the use of means, what should we be if we used them not at all? Let not the difficulties of any dismay thee, consider seriously the sovereignty of God in all his commands, and what obedience to God means, and what God requires, for matter, manner, measure, time, and end.

To pray; consider such places as these. “Pray without ceasing,” 1st Thessalonians. 5: 17, “and I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications,” Zechariah. 12: 10, “ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him,” Matthew. 7: 7-11, “and all things, whatsoever ye shall ask in prayer, believing, ye shall receive,” Matthew. 21: 22, “and it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.” {1st Samuel. 65: 24}

To read the word, “till I come, give attendance to reading, to exhortation, to doctrine,” 1st Timothy. 4: 13, “blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein,” Revelation. 1: 3, “blessed are they that hear the word of God, and keep it,” Luke. 11: 28, whose “delight is in the law of the LORD; and in his law doth he meditate day and night.” {Psalm..1: 2}

To meditate, “this book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein,” Josh.1: 8, “meditate upon these things; give thyself wholly to them,” 1st Timothy. 4: 15, “my meditation of him shall be sweet; I will be glad in the LORD,” Psalm..104: 34, “let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my Redeemer.” {Psalm..19: 14}

To holy conference, “they that feared the LORD spake often one to another,” Malachi. 3: 16, “the mouth of the righteous speaketh wisdom, and his tongue talketh of judgment,” Psalm..37: 30, “come and hear, all ye that fear God, and I will declare what he hath done for my soul,” Psalm..66: 16, “my mouth shall show forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. I will go in the strength of the Lord GOD; I will make mention of thy righteousness, even of thine only.” {Psalm..71: 15-16}

To hear Christ and his Ministers, “incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David,” Isaiah. 55: 3, “blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors,” Proverbs. 8: 34, “to know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity.” {Proverbs. 1: 2-3}

To be baptized, “and as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him,” Acts 8: 36-38, “he that believeth and is baptized shall be saved; but he that believeth not shall be damned.” {Mark. 16: 16}

For Saints to receive the Lords Supper, “for I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.” {1st Corinthians. 11: 23-26}

To be prepared for duties, “LORD, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear,” Psalm..10: 17, “that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” {1st Timothy. 6: 18-19}

To obey God, “and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them,” Ezekiel. 36: 27, “that thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days,” Deuteronomy. 30: 20, “for the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” {Titus. 2: 11-14}

To be fruitful in season, “blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit,” Jeremiah. 17: 7-8, “his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” {Psalm..1: 2-3}

For ability to obey God, “the righteous also shall hold on his way,” Job 17: 9, and he shall be stronger and stronger; they go from “strength to strength every one of them,” Psalm..84: 7, “surely, shall one say, in the LORD have I righteousness and strength,” Isaiah. 45: 24, “I will go in the strength of the Lord GOD; I will make mention of thy righteousness, even of thine only,” Psalm..71: 16, “he giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint,” Isaiah. 40: 29-31, “I can do all things through Christ which strengtheneth me,” Philippians. 4: 13, “the God of Israel is he that giveth strength and power unto his people. Blessed be God.” {Psalm. 68: 35}

In all temptations, “there hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it,” 1st Corinthians. 10: 13, “finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.” {Ephesians. 6: 10-13}

To know the truth, “if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself,” John. 7: 17, “when he, the Spirit of truth, is come, he will guide you into all truth,” John. 16: 13, “now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual,” 1st Corinthians. 2: 12- 13, “what man is he that feareth the LORD; him shall he teach in the way that he shall choose.” {Psalm..25: 12}

For direction in all our ways, “I have raised him up in righteousness, and I will direct all his ways,” Isaiah. 45: 13, “I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye,” Psalm..32: 8,

“for this God is our God for ever and ever; he will be our guide even unto death.” {Psalm..48: 14}

To reprove others, “thou shall not hate thy brother in thy heart; thou shall in any wise rebuke him, and not suffer sin upon him,” Leviticus. 19: 17, “and have no fellowship with the unfruitful works of darkness, but rather reprove them,” Ephesians. 5: 11, “preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.” {2nd Timothy.4: 2}

To correct thy children, “correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul,” Proverbs. 29: 17, “foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.” {Proverbs. 22: 15}

For husbands to love their wives, “husbands, love your wives, even as Christ also loved the church, and gave himself for it,” Ephesians. 5: 25, “let every one of you in particular so love his wife even as himself,” Ephesians. 5: 33, “likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.” {1st Peter. 3: 7}

For wives to obey their husbands, “therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything,” Ephesians. 5: 24, “and the wife see that she reverence her husband.” {Ephesians. 5: 33}

For children to obey their parents, “children, obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.” {Ephesians. 6: 1-3}

For servants to obey their Masters, “servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men.” {Ephesians. 6: 5-7}

To obey God's commands, “in keeping them there is great reward,” Psalm..19: 11, “blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city,” Revelation.



22: 14, "blessed are the undefiled in the way, who walk in the law of the LORD. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments." {Psalm..119: 1-7}

To leave false worship, "be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2nd Corinthians. 6: 14-18, "but I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." {1st Corinthians. 10: 20-21} "Shouldest thou help the ungodly, and love them that hate the LORD? Therefore is wrath upon thee from before the LORD." {2nd Chronicles. 19: 2}

To dwell in Zion, and to enjoy the privileges thereof; to be fruitful there, "and the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads," Isaiah. 35: 10, "those that be planted in the house of the LORD shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing," Psalm..92: 13-14, "and their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the LORD hath blessed," Isaiah. 61: 9, "they go from strength to strength, every one of them in Zion appeareth before God." {Psalm..84: 7}

That God is present there, the LORD dwells in the midst of his assembled people, "for where two or three are gathered together in my name, there am I in the midst of them," Matthew. 18: 20, walking "in the midst of the seven golden Candlesticks," Revelation. 2: 1, "in the name of our Lord Jesus Christ,

when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ.” {1st Corinthians. 5: 4}

For the acceptation of their services there, "but unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come; and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks; and there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee. {Deuteronomy. 12: 5-7}

For his blessing there, "for the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread," Psalm..132: 13-15, "they shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures," Psalm..36: 8, "how amiable are thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD; my heart and my flesh crieth out for the living God.blessed are they that dwell in thy house; they will be still praising thee." {Psalm..84: 1-4}

For protection there, "the LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." {Psalm..27: 1-5}

For Saints to agree in the truth, "and they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them," Jeremiah. 32: 38-39, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no

divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” {1st Corinthians. 1: 9-10}

To have joy and gladness there, “for the LORD shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.” {1st Samuel. 51: 3}

In reproaches for Christ, “blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets.” {Luke. 6: 22-23}

In persecution for Christ, “yea, and all that will live godly in Christ Jesus shall suffer persecution,” 2nd Timothy. 3: 12, “for the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” {1st Peter. 3: 12-15}

In losses for Christ, “there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” {Mark. 10: 29- 30}

In imprisonment for Christ, “fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.” {Revelation. 2: 10}

In death for Christ, “he that findeth his life shall lose it; and he that loseth his life for my sake shall find it,” Matthew. 10: 39, “in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain,” Philippians. 1: 20-21, “I have fought a good fight, I have finished

my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.” {2nd Timothy. 4: 7-8}

For the calling of the Jews, “arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.” {Isaiah. 60: 1-6}

For the destruction of Antichrist, and all the enemies of the sons of Zion, “so Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. And Jeremiah said to Seraiah, when thou comest to Babylon, and shalt see, and shalt read all these words; then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates; and thou shalt say, thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and they shall be weary. Thus far are the words of Jeremiah,” Jeremiah. 51: 60-64, “standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! For in one hour is thy judgment come,” Revelation. 18: 10, “for the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness,” 1st Thessalonians. 2: 7-12, “and the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and

them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” {Revelation. 19: 20}

### **The Life of Faith Concerning Protection from Dangers, and for a Supply of all Wants.**

For protection, “for he shall give his angels charge over thee, to keep thee in all thy ways,” Psalm..91: 11, “the LORD shall preserve thee from all evil; he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore,” Psalm..121: 7-8, “I will preserve thee.” Isaiah. 49: 8. Christ prayed, “I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.” John. 17: 15.

To be delivered from the wicked, “and that we may be delivered from unreasonable and wicked men; for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil,” 11st Thessalonians. 3: 2-3, “faithful is he that calleth you, who also will do it.” 1st Thessalonians. 5: 24.

To be delivered from the harlot, whoso pleases God, shall escape from her, “I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness; and I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands; whoso pleaseth God shall escape from her; but the sinner shall be taken by her.” Ecclesiastes. 7: 25-26.

To be delivered from unreasonable creatures, “and that we may be delivered from unreasonable and wicked men; for all men have not faith,” 11st Thessalonians. 3: 2, “notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion.” 2nd Timothy. 4: 17.

If in war, the LORD shall “redeem thee from the power of the sword,” Job 5: 20, “though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.” Psalm..27: 3.

If in famine, in famine he shall redeem thee from death, Job 5: 20, “behold, the eye of the LORD is upon them that fear him, upon them that hope in his

mercy, to deliver their soul from death, and to keep them alive in famine.” Psalm..33: 18-19.

To find pity in captivity, “he made them also to be pitied of all those that carried them captives,” Psalm..106: 46, “for we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.” Ezra. 9: 9.

If in water or fire, “when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.” Isaiah. 43: 2.

If in sickness, “the LORD will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness,” Psalm..41: 3, “who forgiveth all thine iniquities; who healeth all thy diseases,” Psalm..103: 3, “and ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.” Exo.23: 25.

To be preserved from all evil, “he shall deliver thee in six troubles; yea, in seven there shall no evil touch thee,” Job 5: 19, “but the Lord is faithful, who shall stablish you, and keep you from evil, 11st Thessalonians. 3: 3, “the LORD shall preserve thee from all evil; he shall preserve thy soul.” Psalm..121: 7.

For clothing, “therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment.if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?” Matthew. 6: 25-30.

For food in famine, “trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed,” Psalm..37: 3, “O fear the LORD, ye his saints; for there is no want to them that fear him. The young lions do lack, and suffer hunger; but they that seek the LORD shall not want any good thing.” Psalm..34: 9-10.

For dwelling, “he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure.” Isaiah. 33: 16.

To be hid in a time of danger, “and the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof,” Eze.9: 4, “the LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.” Zephaniah. 3: 17.

God will remember his, “I have formed thee; thou art my servant; O Israel, thou shalt not be forgotten of me,” Isaiah. 44: 21, “can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” Isaiah. 49: 15-16.

For success of our labour, “and he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper,” Psalm..1: 3, “for thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee,” Psalm..128: 2, “and they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.” Isaiah. 65: 21-23.

If thou be falsely accused, consider to, “commit thy way unto the LORD; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.” Psalm..37: 5-6.

For a good name, consider that, “the memory of the just is blessed; but the name of the wicked shall rot,” Proverbs. 10: 7, “at that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.” Zephaniah. 3: 20.

For children, “thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table.” Psalm. 128: 3.

For sleep, “it is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep,” Psalm. 127: 2, “thou shalt lie down, and thy sleep shall be sweet,” Proverbs. 3: 24, “also thou shalt lie down, and none shall make thee afraid,” Job 11: 19, “they shall feed and lie down, and none shall make them afraid.” Zephaniah. 3: 13.

For a supply of all we need, “be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus,” Philippians. 4: 6-7, “but my God shall supply all your need according to his riches in glory by Christ Jesus.” Philippians. 4: 19.

If in prosperities, consider, “build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished,” Jeremiah. 29: 5-7, “and they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God.” Ezekiel. 28: 26. These things you may have, and use them while they last, and while God sees good we shall not meet with any change, but change or no change, God will never change, but be to us ever the same. “Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me.” Hebrews. 13: 5-6.

### **The Life of Faith in Adversities.**

Which is for the soul to submit to God, and to be contented to be in a hard or low condition, if God so order it, and to be fitted to say, as Jesus Christ did, “the cup which my Father hath given me, shall I not drink it?” John. 18: 11. See also, Philippians. 4: 11-13. And as Jesus Christ had not any trouble, nor not an hour sooner than God predestinated, John. 8: 20, so ought we to believe, that all trouble of what kind so ever, shall not, nor cannot come unto us, until the Lord see fit to send it, and that as Christ did pass through all, so certainly



we shall, and that quickly, John. 7: 30, 16: 33, in every affliction and cross that comes upon thee, believe and say, it may be the Lord will do me good by this cross, Romans. 8: 28, it is appointed of my Father for my good, I stand in need of it; "if need be you are in heaviness for a season," 1st Peter. 1: 6, and while it continues with me, the Lord will be both light, peace, and strength unto me, until the time come {which cannot be long} that afflictions, crosses, and troubles, shall be no more, when I shall rest from all labour, pain and sorrow. That God will be with his children in trouble, "because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him, and honour him," Psalm..91: 14-15, "the LORD also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee; for thou, LORD, hast not forsaken them that seek thee," Psalm..9: 9-10, "but the salvation of the righteous is of the LORD; he is their strength in the time of trouble." Psalm..37: 39. That the trouble shall not be above our strength, "for I am with thee, saith the LORD, to save thee.I will correct thee in measure," Jeremiah. 30: 11, "there hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1st Corinthians. 10: 13. To gain by afflictions; God afflicts us for our profit, "that we might be partakers of his holiness." Hebrews. 12: 10. For deliverance out of trouble, &c., "many are the afflictions of the righteous; but the LORD delivereth him out of them all," Psalm..34: 19, "but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2nd Timothy. 3: 11-12. For speedy deliverance, "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." Isaiah. 46: 13.

### **Every Day to Live the Life of Faith Concerning the Time Past.**

Which is to consider and call to remembrance, and to see God in his dealings to us, ours, and others, both for soul and body. "I have considered the days of old, the years of ancient times. I call to remembrance my song in the night; I commune with mine own heart; and my spirit made diligent search." Psalm..77: 5-6. This is to enjoy time past, as present. David made this a part of his meditation; and oh, how sweet is it to muse of God's mercies unto us from our birth; that I should be born of such as feared God, and so enjoy better instruction than others, or else that I should be born of haters of God, and instead of good education had bad, and was brought up in complete ignorance

and open profaneness, and how I have been tempted to desperate sins, and blinded to my desperate state of self-destruction; and how strangely God brought us to better places unexpected or undeserved, and how near {and often} we have been to be cut off by death, by sickness, casualties, desperate practices by others, and even by ourselves, and how great bondage we have been in by sin, being filled with despair, terror, and wrath, without hope of ever being pardoned, Ephesians. 2: 12-13, and yet for God to fill my soul with joy and peace in believing, Romans. 5: 1, and in how great bondage I was unto sin, not able to restrain myself, and out of hope of ever having strength against such strong lusts, and yet God hath subdued them. {"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ," Ephesians. 2: 12-13, "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Ephesians. 4: 18.} Oh great change, and also how we were convinced of our state of death we are in by nature, and by what means. But if we had been born in India, or Turkey, or Rome, we should either have never heard of a Jesus, or seen no light, or to no purpose. Also, how God hath preserved us in Babylon, and brought us out of it, {if thou be so delivered,} and preserved us from the errors of the wicked, such as the rotten tenets of Pelagianism and Arminianism, as if man with his free will may choose whether he will be saved or not, and so under pretense of enlarging God's grace, robs him of all, to grace himself in his own endeavors, and sets the crown upon his own head. So some deny God's Law and Word to be a Rule to them to walk by, and so are lawless; {and where there is no Law, there can be no transgression,} and now these are the last times, in which iniquity and abominable errors do abound; {and shall more abound; that which God hath said shall be, must be, no man nor men can hinder it,} some deny Election and Original Sin, &c., the Lord in mercy open their eyes. I was once wrapped up and sunk in Arminianism, and had so continued, but the Lord in mercy pulled me out. Oh, how sweet should that love be to us, which keeps us from these errors, or brings us out of them; and the Lord will in his time be full Redemption to all his elect.

Also consider how we have been freed from many sorrows and sicknesses, which others endure, having little or no rest day or night; and what means we enjoy for our souls, which others want, {and it may be never heard of,} and the LORD oft blessing these means unto our souls. Also in what straits we have been in, and how the Lord hath helped us in them, and delivered us from

them; and how God hath provided, and doth provide for us, means of living, friends and comforts, strangely and unexpected, and how strangely God hath given us good wives or husbands, or so orders it that bad ones send us to God, or weans us from the world, &c. These mercies with a thousand more to us and ours, requires our meditation, to strengthen our faith, and to endear our hearts to God exceedingly, and to be more enlarged in thankfulness, and to suck sweetness in the remembrance of such experiences. Mercies forgot, are as nothing to us, and we cannot be thankful to God for them, though they were never so many or great. “Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD.” Psalm.107: 43. “Who is wise, and he shall understand these things; prudent, and he shall know them? For the ways of the LORD are right, and the just shall walk in them.” Hos.14: 9.

### **Every Day to Live the Life of Faith in Glorification.**

Which is to behold the rest, peace, glory and happiness, &c., in heaven which is provided for us, and also to believe that God will give us after this life all these things with himself, which he hath promised us in his word. “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.” Acts 26: 18. “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.” 1st Peter. 1: 4. “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matthew. 25: 34. For the resurrection of my body, “and this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.” John. 6: 40. To have a spiritual body, “it is sown a natural body; it is raised a spiritual body.” 1st Corinthians. 15: 44. Our bodies shall be more glorious than the Sun in the firmament, because that is but a natural body. To have a powerful body, “it is sown in weakness; it is raised in power.” 1st Corinthians. 15: 43. To have a glorified body, and like Christ's, “it is sown in dishonour; it is raised in glory,” 1st Corinthians. 15: 43, “who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” Philippians. 3: 21. To have fullness of knowledge, “and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God,” Ephesians. 3: 19, “for now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know

even as also I am known.” 1st Corinthians. 13: 12. To have fullness of joy and pleasures, “in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.” Psalm..16: 11. Joy inward, pure, spiritual, full in heaven; we shall have no misery, no hunger, cold, nakedness, pain, grief, weariness, but pure rest in Christ, and with Christ, 11st Thessalonians. 1: 7, without labour. In this Rest, tranquility; in this tranquility, contentment; in this contentment, joy; in this joy, variety; in this variety, security; in this security, eternity. To have life, “if we be dead with him, we shall also live with him,” 2nd Timothy. 2: 11, “your life is hid with Christ in God,” Colossians. 3: 3, “when Christ, who is our life, shall appear, then shall ye also appear with him in glory.” Colossians. 3: 4. To have everlasting life, “and in the world to come life everlasting,” Luke. 18: 30, “and shall inherit everlasting life.” Matthew. 19: 29. Then shall I never die, nor end, being for continuance eternal. To enjoy the presence of God with Saints and Angels, “when Christ, who is our life, shall appear, then shall ye also appear with him in glory,” Colossians. 3: 4, “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory.” John. 17: 24. To see the Lord as he is, “beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is,” 1st John. 3: 2, then we shall see him face to face. 1st Corinthians. 13: 12. To behold his glory, “that they may behold my glory.” John. 17: 24. Sight is higher than presence. To be transformed into glory, we are “changed into the same image from glory to glory,” 2nd Corinthians. 3: 18, this shall be more full in glory, “when Christ, who is our life, shall appear, then shall ye also appear with him in glory.” Colossians. 3: 4. To have full communion with God, we shall be filled with the fullness of God. Ephesians. 3: 19. Union is higher than sight, communion is higher than union, as it flows from it, full communion is more; we shall have as much as we shall desire, we shall be filled with it, we shall enjoy the quintessence of all sweetness, fullness, goodness in God, and shall be raised, inflamed, and ravished with him, and be wholly taken up with admiring and praising him, without any intermission or weariness; this is our greatest good and blessedness, and the end of our being. To be forever with the Lord, “so shall we be ever with the Lord.” 1st Thessalonians. 4: 17. Eternal communion with God. “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” 1st Corinthians. 2: 9. It transcends the utmost expectation of the most enlarged heart, “wherefore comfort one another with these words.” 1st Thessalonians. 4: 18.

Faith believes the promises of glory, and so lives comfortably in expectation of fruition, when faith shall end in vision, our eternal joys draws on apace; in the meantime, lay hold on eternal life, let faith believe it, and hope expect it, and patience wait for it, to make this life tolerable; be patient, endure all, it will not be long ere glory come and continue forever, “for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” 2nd Corinthians. 4: 16. He that lives by faith in glorification, lives a sweet comfortable life in Christ his righteousness, and is fruitful, sincere, and content.

### To Die by Faith.

Which is to resign up our souls to God, believing death shall be a passage to glory, “when Christ, who is our life, shall appear, then shall ye also appear with him in glory,” Colossians. 3: 4, “these all died in faith,” Hebrews. 11: 13, desiring “a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city,” Hebrews. 11: 13-16, “the righteous hath hope in his death,” Proverbs. 14: 32, “blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them,” Revelation. 14: 13, “as for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.” Psalm. 17: 15. Why should I fear that I would not escape? What hurt will it be to me to enter into glory? I cannot have my happiness, unless I go unto it. “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.” 2nd Corinthians. 5: 8.